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# L A B E L

Without being a LIBEL  
against Truth,

Or any Libellous Assertions Libelling  
Honour and Honesty.

O R,

Old News newly reviv'd, or brought  
to Life as New.

O R,

A Whimsical News-Book on Old Matters  
Dress'd as 'twere out, or in an Old  
Thread-bare Coat Trimm'd up in  
Second Mourning, and New Napt  
with Foreign and Domestick Advices.

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L O N D O N.

Printed for J. Roberts near the Oxford-Arms in  
Warwick-Lane. 1728.

(Price Six-Pence.)

*A Touch on those that dislike this Stile:*

He that tastes none but the Stile of *Cicero*,  
His Taste then will here be quaintly quere.  
What, will no other Stile pass with him then!  
None of those Stiles given by Kings to Men?  
Nay then let such pass for insipid Men.

*Or thus:*

He that only likes the Stile of *Tally*,  
Will on this Book look but very quere.  
He forgets that the World's great Harmony  
Consisteth much in its great Unity,  
And in Things and Stiles of great Variety.







## The FRONTISPIECE.

*All han't a Tast one way.*

You that han't a Tast this way don't look in;  
To you 'twill be a very silly thing.

*On those that won't be Pleas'd long with any thing.*

'Tis nat'ral for Peevish Humours to fret  
About nought, tho' by it they nothing get.  
O Book, don't think to 'scape their Censure then;  
Frowns thou must expect from such sort of Men.

*A Shank on the Criticks Shins.*

No Wise Man ever cou'd please Criticks all:  
He is never the worse for that at all.  
Since in Criticks often are found to be  
The greatest Faults, tho' they Fault-finders be.

*On that which makes the Clearest Sights as 'twere  
as Blind as a Beetle.*

Prejudice is a Glass if you look through,  
It misrepresents e'ry thing to you.  
It makes Folks with good Truth to be too bold,  
Cries up canker'd Brass, and cries down pure Gold.  
And in this Book such various Faults will find,  
As an't seen, but by a Prejudiced Mind.

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*Advices Foreign and Domestick :*

O R,

NE<sup>W</sup>S from Abroad and at Home.

NE<sup>W</sup>S that a Purblind Man may read without offending his Nose, altho' some of it be as Old as *Methusael*, and yet not tainted with an offensive Staleness.

O R,

'An Account of some unstailable NE<sup>W</sup>S that's always Fresh in the Hottest Season of the Year, even as Fresh as a New-laid-Egg, tho' Old. Being spread over this Magpye colour'd Paper more for the Refreshment of the Memory, and the Purgation of Melancholy out of an Hypochondriacal and Flegmatical Disposition, broke into the Constitution by various unlucky Accidents. I say more for the Removal of these than for the Instruction of the Intellects, do I take leave I say again, to Blacken the Whiteness of this Paper with, tho' not with any Dark Design, as the whole will evidently shew to the contrary.

O R,

'A Novelty made up, and out of Old NE<sup>W</sup>S : Being a Mediocrity of Medleys, medled with in Moderation.

O R,

O R,

An Account of some Old News, Newly Reviv'd ; set out and forthwith, not in a New Dress, but in an Old Suit turn'd, new trimm'd and furbish'd up into the present Mode of Second Mourning ; without any other additional Illustrations of Canvas, Buckrum, Stay-Tape, &c. than what you see it here adorn'd with. Tho' without those unconscionable Words of Stay-Tape Adornments and Buckrum Illustrations, a Taylor's Bill would not be worth a Louse, comparatively speaking.

O R,

Some Thoughts hovering about the World, which at last pitch'd upon the following Advices, display'd in several sorts of Colours, to suit several sorts of Tempers, but not all, only such as are willing to be temper'd with Good Humour, and are inclinable to take these Doses in order thereunto. Together with some Black Strokes of my Pen dasht on this White Paper, touching such bright things every Man's Heart ought to be touch'd with, and many other things intermixt and woved here and there, as you may here and there find them ; and all set forth for the advancement of Mirth, the depressing of the Spleen, and the oppressing of Vice.





## A Whimsical PREFATORY EPISTLE.

**A** Preface is as necessary for a Book as a Porch is to a House, or a pair of Breeches is to a Man, all Three necessary for a Man to enter into, yet not so necessary but that a Man may go without them upon Occasion; they being more for Show than Use, if that may be call'd Necessary as is only for Show.

However, according to Custom, I shall say something beforehand, and give you a few Hints upon the whole, tho' it be done but by halves, viz. Solomon says, There's nothing New: expect then to find all the Advices here Old, and that will be suitable to the Age of the World, tho' not like it in Disposition, which is Peevishness: No wonder then there is such a deal of mischievous doings done therein, I say, by its Aged Crabbedness; for we are creditably inform'd, if any Credit can be given to the Testemonies and Informations of the most Learned and Wisest Men, Divines and others, that the World is of so long a standing that it stoops towards an Annihilation, notwithstanding the many Dresses and Inventions made use of to adorn and set it off as Young and Beautiful. Let none then of the greatest Charms imagin they are in the Golden Age, picking up the most precious Delights and Harmonies thereof, without seeing the rusty Spots and Blemishes on every piece they so gather, as being only the Production of this Iron Age.

And in order thereto, that their Eyes may be so opened as to see the things of this World in their true Colours, and whereabouts they are, and what they are a doing; that so they may not dirty their Fingers with Follies, nor their Characters with things that will stain the same: but that their Conversation may be as 'twere Yea and Nay, without any ranting or canting Ways and Wiles of evil Communications; again so perspective may their Sights be, as to see Good from Evil, so as to shun the one and espouse the other; then they will not hug Serpents in their Bosoms, nor take Bears by the Teeth, nor Devils by the Collar, nor be drawn or deluded into the Snares of Ruin by the Beauties of Scytales. These and all other ill Devices may they descry and step over into my Pocket-Book of Advices, &c. without straddling too wide. Then you'll put into practise that Proverb which says, always Look before you Leap: for we have many Ditches to get over in our Pilgrimage thro' this World into those Regions no Earthly Mortal now living ever saw; there to consummate an Eternal Bliss or Endless Woe.

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Some

Some further Notices to be taken Notice of by  
way of another Epistle Dedicatory, viz.

**T**HE said Solomon, as I have said before, says, There's nothing New under the Sun : If there was nothing New then, how Old must the things of the World be now ? So Old as to become decrepid with Age, and Childish. 'Tis hoped then if any thing herein appears Childish, that this Aged Time might be the Apology to excuse or skreen off the Feebleness of what is herein contained, from the censorious Aspersions of those that are never better pleas'd than when they are finding Faults with others ; altho' at the same time they are so intoxicated with their own Excellencies, or stupified with Self-conceit, as not to see Faults in themselves, let them be never so full of them, even over Head and Ears in the same. Besides all this, Failures have been ever since the World begun, it cannot be thought otherwise now on the Declension or Declination of the same. Every Sublunary Thing is subject to Failures ; the Sun has Spots, the Moon has too, and a Toper into the bargain ; the Stars fall, and so do all Men one way or another ; the Solomons and all the Sagest Men of the World, as well as the Sampsons, and all others are not exempted, but often fall under the heavy Pressures thereof. It cannot then be expected that this weak and minutal Bulk can be of Force sufficient to guard it self against what the Strongest gives way to : Therefore this Yields, when it is to no purpose to Resist ; and Stoops to that it cannot stand Strait Upright under ; and Confesses, when it can't help so doing, and Acknowledges what others cannot but know without that Acknowledgment, that herein are Faults : Or else it could not be of the Production of this World, the World then would Disown it, therefore I own it has Faults, for there is nothing without them ; 'tis needless then to find any Fault with this Piece ; pass them all over, and think on the Fall of Adam. Adieu.

THE





# THE PORCH:

O R,

## *First ENTRANCE into the Book.*

**P**ERHAPS some in opening my Book may expect to see what they won't see, that is to see it squar'd out by Rule and Measure, which is common ; but mine is without Rule and Measure, consequently whimsical and uncommon. The best of things lose much of that Esteem they justly merit, by becoming common. Witness the Sun, that's common and not admir'd at : Witness a Blazing Star, that is uncommon, and much admir'd. Again, shou'd any say there goes our Parson, let him be never so bright under his dark Garment, as being common, few wou'd go out of doors only to stare at him ; but shou'd some say here comes along our Parson without his Head, the whole Parish would come running out to see this uncommon sight, with great Admiration ; though 'twou'd be a better Sight to see his Head on, if distemper'd, than off, especially if 'twas fill'd with good Heads of Doctrines.

So if my Book had been writ in a *Ciceronian* or an *Oxonian* Stile, 'twou'd have been common, and so not valu'd to its Worth by common Custom : therefore 'tis writ in an uncommon way ; as for a further Ex-

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ample,

ample, what a difference there is between Sermons and Plays, the one of the highest Consequence in respect to Salvation, the other a Mixture of Morality and Vanity together : the first being much more common than the last, loses much of its real Worth, for want of thought, and is sold for a less value much than the other that is not so common.

The most admir'd Fashion, when it comes to be too common, grows out of Esteem, and another perhaps not so good comes into Request, as being new. So mine as being new, in respect to its Fashion, tho' old enough otherwise, yet being in the Fashion, Second Mourning, Black and White, that is it treats of Good and Evil, I hope 'twill be liked on a little while, for nothing of Fashions hold long in request, since the Fancy is naturally subject to change, and to be agreeable to that, every thing must be changeable, as all Sublunary Things are.

The Stile is mean, but then it suits with the meanest Capacity ; tho' lame, it may clamber over this Stile, unless where I make a Figure, for without making a Figure in this World a Man is not look'd upon, therefore I have made a good many, but not so many as there are Ruby ones in some Mens Faces, as you may look upon and believe the same if you please.

That which is every Man's Business is No body's, therefore I write in general Terms, that no particular Person should take Exceptions at the same, unless 'tis where some of the Letters of their Names are largely set forth and express'd, and that you'll hardly find any of them visibly here. But Time has, does and will work Strange Effects on the Stage of this World, and when so done, demolishes all, and this Book into the bargain ; so that 'tis needless to trouble your Fingers with the Motions of your Displeasure to rend this, that Time will do for you.



## Foreign Affairs.

**T**HE Advices from all the Parts of the World are so various, or variable, and full of Contradictions, that we know not when we write Truth. One Intelligencer, or Piece of Intelligence, is so and so, the next comes and bids us scratch out all we had writ before, so that the most News we receive from any distance abroad, is nothing else but entering in and scratching out to no purpose; to prevent all which Errors, I shall say nothing; nothing more than a rub or two, not on your Shins, but on what follows, without following close, with knocking down Arguments, *viz.* The Advices concerning the Fate of *Persia* concerns the Natives very much, and the Jealousies between the *Grand Seignior* and some other Potentates are too powerful to be quieted presently, and it continues still dubious when they will be well pleas'd, for 'tis believ'd 'twill be late enough before they will all agree, all persisting in their Pretensions; and 'tis well known where such great Heads meet, they seldom part without knocking, or whatever Hole or Place they creep their Heads into, they have a right to follow with their Bodies that Head, and so take Possession of all wherever they can tread, that is, they have a Right as they think to get all they can get; so that 'tis easy to believe that neither of them will easily lay aside their Jealousies, Claims and Possessions till the End of the World, for they will every now and anon be starting up new Pretensions.



to every Place near them as is not of Force sufficient to keep them out ; no lasting Peace must be expected any where under such Heads ; and at present, in case they carry their matters too high, they may fall and break into an open Rupture. The first thing the *Grand Seignior* does, is to expose a Horse's Tail to the View of the publick, which denotes, or shews forth War, or rather is a Declararion of the same ; and in return to that Tail, perhaps he may be obliged to show all his Tails to the Faces of those Horses that may be then in pursuit of him and his discomfited Host. For who knows what a Day may bring forth, since the Fortune of War is so precarious in the Eye of Man, and that that Emperor who commands the World one Day, may by the next be commanded by the World. The King of *Persia* knew not where to lay his Head in safety from that Head he once could have taken off whenever he pleas'd ; but now that Arch-Rebel's Head is where he knows not himself, by perishing in that Flame he kindled.

There are some other Places joining together in Coldness towards one another, according to the Coldness of the Climate they live in, which is very severe, even as severe as they are one to another, in respect to Worldly Affairs, so that they look very cold upon each others Coldness, as if they wanted to warm each other with such a Heat as neither of them likes well upon themselves, though Heat is good for every one, but not this, for this destroys Lives, Characters, and Fortunes of Men ; this Heat puts them out of Humour, though 'tis in very cold Weather, so that if their Coldness continues long in its Sharpness, its Edge will cut out such Work as will heat them so, as all their Icy Doings can't damp, assuage and cool the same into Peace presently.

From

## From the Continent:

Containing Bloody direful News of an Emperor under the *Moon*, whose last Breath occasion'd Thousands to breathe out theirs, as blasted by his Fall into the Grave; tho' when living his Breath was like a Plague breathing out Death and Destruction to many, as if the Breath of his Subjects were justly in his Hands, to put a stop to whenever he pleased, as well Friends as Foes. So that one may reasonably think, that he unreasonably imagin'd himself to be of a Specie much superior to an Angelick one, when he made such a Havock and Destruction of the Lives of Men of Innocency, only for his own Barbarous and Sanguinary Pleasure. For the Celestial Angels are of such a Brightness as not to dull the same with Actions of so odious a Nature. Besides, they are not impower'd with any Authority to destroy the Image of the Almighty in any of his Creatures, without a true Cause for so doing. Nor will their Goodness suffer them to be guilty of Actions of a bad Complexion, or of a doleful Dye. Therefore we may justly conclude, that this Prince was tinctur'd with the Principles of the Fallen Angels, and whose Death evidently shows he was but Mortal, and of no higher Specie than of the Tribe of *Adam*, or of the Race of Human Beings. A Prince that is now Breathless, that can breathe out no more dreadful Pronunciations against the innocent Lives of his own Subjects, to whom he ought to have been a Father, though he acted like his Father the Prince of Evil Doings. A Father that has slain more of his Subjects with his own Hand than even the *Roman* Emperor ever did Flies: Even more than some of  
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Emperor ever did this: Even more than some of  
 subjects with his own hand than even the Roman  
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*From Abroad and at Home.*

**T**HE Affairs of *Europe* continue much in the same Postures as they us'd to do, sometimes Antick, Grave, Serious, Sober, Comical, Sad and Tragical, never still, always ebbing and flowing like the River of *Thames*, or as changable as the Moon, which is sometimes pale and wan, which betokens no Good at all times, and at other times very red, that's a sign of Bloody Doings if they don't agree, and as this is the Iron-Age, there's a great many Irons in the Fire, for all agree to that, or having them there, but cannot agree about taking them out, for hammering them on the Anvil into one particular Shape, so if they take them out, they will be cold before they will strike a Stroak agreeable to all, and if they let them lie in the Fire, they will be burnt out before they will take just measure for hammering them into Peace and good Will towards all Men; but some are so incongruous in the Temperment of their Minds, that they will have them to be too hot before they are heated through; and others, that they are too cold when they are red hot; some think they are too thick, so will require too much Labour to form or bring them into a Rectitude, according to their Notions, other some will think them to be of too thin a Substance to be wrought into any Shape agreeable to their Mind, so they disagree to all; in short, they are so long a coming to a Conclusion, that 'tis wish'd the Irons an't all burnt out before Concord comes to place it self in the Hearts of all the contending Powers,

ers, so that, or if so, the Irons are in a fair way to be burnt out fowly : But *Great Britain, &c.* has got their Case harden'd like Steel, or they'll come out of the Fire like Gold that is refined thereby ; O that all the Irons would come out like Gold, purified from all its Dross, what an harmonious Golden Age would this Iron World be turn'd into ! But 'tis believ'd and fear'd that they will as soon turn into a Hasty Pudding not wrought up well according to Art ; for altho' there may be no want of Fire, yet a slackning, or want of haste and Expedition in stirring it round to some purpose, may occasion it to turn into numberless Lumps, Nobs, or Knots ; so 'tis believ'd there will be no Scarcity or want of Heat to make these Irons pliable, but that necessary Speed and Expedition in hammering to prevent their flying, cracking and flawing may be wanting, if so, they become like the aforesaid Pudding, full of Deficiencies.

*Advice from Prejudice is,*

That if you show it an Ax that has but one small Speck of Rust on it not worth taking Notice of, Prejudice immediately finds fault with it, though at the same time takes no Notice of the Brightness and Sharpness of its Edge, let it be never so good, but condemns the whole for that insignificant Spot that may be easily rubb'd out, and which is I say again, of no ill Consequence to the Goodness of the Edge.

*Advice from Reason on the same Head is,*

That 'tis reasonable to take up the Ax and cut off the Head of Prejudice with the same, as justly meriting the Sharpness of its Weight for unjustly censuring of it.

*Advice*

*Advice from Solomon is,*

That 'tis better to go to the House of Mourning than to the House of Feasting. *Solomon* was a Preacher, and I think all Preachers are of his Opinion; since thereby, or by such Houses of Mourning, they get abundance of Hatbands, Gloves and sometimes Rings, which are given at the wrong end of Peoples Lives. 'Tis a pity then that Rings were not given them at the Entrance into Matrimony, since a Ring is a good Emblem of that State, that has no End to it, during the Life or Lives of those that are so Coupled together thereby. 'Tis true they may run round as fast and as often as they please, they will find no End to it so long as they both do live; no Law can separate them so long as they live according to Law. So then I say again, 'tis a pity the Parsons have not Rings given them for putting Folks into Rings they cannot run out of fairly, till Death comes in and takes one of them out of the said Ring. A Jest to give a Parson a Ring on Account of Peoples going out of their Rings, or at such a Time when no body goes to get into one.

*Advice from Hanging is,*

That it closes a Man's Life with one Streight Action, so as never to do a Crooked one again, although all his Life long he had been doing nothing else but crooked ones. It puts his Head into a Noose or Rope Pillory, and to entertain such Thoughts at the Gallows, as he never thought on in his Prosperity, if ever he had any, to any good purpose.



*Further Advice from Hanging is,*

That some will not be quiet till they are Hang'd, though at the same time they have no Notion that it will come to their Turn to be Hang'd, although they are in Hanging Actions all the time. For on the other Day some Rogues robbed the Gallows in St. George's Fields of *Frazier's* Body, as dry as a Kicks, and good for nothing but to keep their Hands in Use in Practical Vices; since it might so happen, that they could not meet with any Living Bodies to practise their Thievery on; so rather than fail in their Thievery, practise on a Dead Body, that their Hands should not go out of Use in Pilfering Practices. May such Practitioners all fall into the Hands of *Jack Ketch* for his Practising upon.

*From Dreams is,*

That they show unto a Man that he has Thoughts in his Sleep, as well as he has when he is awake, and sometimes better, let them be never so bad, when they go no further than Dreams. How Happy would the World now have been if those Thoughts that has done such a deal of Mischief, had reach'd no further than Dreams: then many Men might have now been walking about with Heads on their Shoulders, that now have neither Heads to think on their fatal Calamities, nor Legs to run away from them. Then many a Man might now have been sitting under his own Vinyard, that lies in his Grave: Then many a one might have been well to pass, that are now ill to pass: Then Thousands of Circumstances would have appear'd in better Looks than they now do.

But hold! there's no General Rule without some Exceptions; I except against the *South Sea Adventurers*: for their Dreams ruin'd many, although they reach'd

reach'd no further than Dreams. For what was Stock at its Height (a Thousand) but a Dream?

*Advice from a Fiery Red Face is,*

That it betokens a great deal of Modesty; for what shows more of Modesty than Blushing? here a Blushing, there a Blushing, and every where a Blushing, where-ever they do come: Oh who would be without a Blushing Face! always blushing for the Follies of this World; blush for every thing said, seen and done; there's Modesty for you. But stay, upon a second Thought 'tis dangerous to play with Fire upon Paper; I shall then drop this Argument, or Fire-brand, out of my Hand, as 'twere, into that Trough of Water as will cool its Heat from scorching me. For Modesty sometimes rises into such a flaming Passion as cannot presently be quenched when 'tis rais'd or kindled into a Fiery Anger, yet at the same time shows you a very good Colour for so doing; especially, I say again, if its Pericranium be influenced with too hot a Heat: Therefore I shall only strike, not its Colours, since that strikes to none but to the King of Terrors, and his Messenger, Sicknes; but a Stroke or two about its Colours, Colours that run counter to that Saying which says, The more Ragged they are, the more Honourable: These don't like that Honour, but love to display their Colours in a tight whole Skin; tho' whatever Danger they may, or shall run into, they take care to carry their Colours with them, that they may have a Colour for so doing; tho' perhaps at the same time they may be apt to strike their Red Flag and hoist their White one, as a Signal of their being in Distress; be that as it will; for in all their Actions, let them be never so good or bad, none can say they are uncolourable, or were done without any Colour

for so doing. 'Tis true Fear sometimes prevails on them to set up their White Flag, but that's only for a little while; then soon after they show you a Colour for so doing. Who then wou'd be void of Colour, when so many Advantages attend upon it? No wonder then so many take great Pains to get them by Tipling, &c. and that carry their Colours about wheresoever they go, as a show to be seen by all that think it worth their while to look them in the Face *gratis*, as we do the seeing a Corps that lays in State. In short, these Colours are beneficial for Health, or are a Colour for their being so; and honourable in imitating our Kings, by their setting up their Standard wherever they go, only with this Difference, in having their own Shoulders for their Standard-Bearers, while the King's are fix'd upon a Post, &c.

*Domestick*





## *Domestick Concerns.*

*From the Lawyers is,*

**T**HAT 'tis believ'd this Book will escape their Censure, since they soar too high to look down on things that won't produce a Fee, while the minutest Trifles fring'd with Gold are so dexterously handled with the Sheers of Loquacity, as often to go home like crop'd-ear'd Conjurers ; so that with *Quarles* they may say, Let dourish Men immard themselves in Dung, while Lawyers scorn so poor a Game as lousy *Forma Pauperis*.

*From London, the Metropolitan City of Great Britain, is,*

That there is but one National Publick Way of Worship establish'd by Law, but several are tolerated, among which the Devil would fain croud in for one, for he thrusts with his Shoulders as 'twere, and squeezes very hard to get into the Toleration without prevailing, which makes his Followers, who are very numerous in these parts, intollerably to curse and swear for Madnes, not on account of Religion, for the Devil has none, but to have an Impunity pass over all his Deeds of Darkness, as if they were enlighten'd with the Light of Goodness.

*From*

*From the same Place of a fresher Date, says,*

That there are abundance very hot and zealous on the talkative part of Religion, even to put it into a Flame, while they remain very cold in the Practical part, almost to a shivering therein ; strange that two such Extreame should center in one Person, at one time, without the one's extinguishing the other, when 'tis the Nature of those Elements, Heat and Cold, or Fire and Water, whenever they meet together, always to be in a Combustion or Fend till the one had extirpated the other ; but here we find it otherwise amongst these Fiery and Icy Compositions and Dispositions.

*From Solomon is,*

To let your Eyes look right on Goodness, and leer not to the Right or Left Side-Boxes of Folly, nor down into the Pit, nor up into the Galleries after fine Faces and Dresses in Vanity, least Vexation of Spirit should come upon you, in case you look too hard upon them, as King David did upon Bathshebah.

*From one that has Orders on his Back and Disorders in his Head: Or, That carries an unsanctified Heart under the Orders of Holiness ; that loves the Taste of the Things of this World above the Relish of those Above ; that hides a Black Body often under a Covering of White, to look like a Saint and an Enemy to Mammon, to rail softly against Carnal Delights, and lick his Lips at the same time on the Fancy thereof. One that does not believe all that is said from the Pulpit to be Truth, nor Practises what he Preaches ; since his Tongue runs one way and his Feet another, and his Heart goes with a disorderly Pit-a-pat, by beating*

beating Time with the depraved things of this World. These are Ambassadors that read their Credentials without Belief, backwards and forwards as Occasion serves, and join sometimes with *Ezekiel* to exhort the People to Repentance, viz. *O house of Israel, why will ye die? turn you from your evil ways and live. For we are dead in Sin*, saith *St. Paul*. If Sin is Death, one may think that they don't think so, by their living, notwithstanding they cry aloud, not in the Streets, but from the Pulpit, and spare not, as it is in *Isaiah*, to council and admonish us not to tread in the Footsteps and Ways of evil Follies, least we stumble into the dirty Pitfalls of Perdition and everlasting Woe: but that we walk in the Paths of Rigueousness to the end, that we may enjoy an endless Felicity. Thus move their Tongues in the Pulpit, while perhaps their Hearts are panting after the Pantry, Bed-Chamber or Tavern. These are some of the Men whose Consciences are of an unconscionable Size, yet have a deal of Humility in the Wristbands of the Sleeves of their Gowns, that stoop low, almost to the Ground, there's Humility for you, while their Hearts soar aloft after good Livings under bad Lives. Are these the Sons of *Ely* of the Tribe of *Levy*? These are the Men that talk much on Passive Obedience, but obey their Master's Will but very little; a clever Jest, Passive Doings under Rebellious Principles; a Master that little deserves that Treatment from them, who have their Being and all from him, and their Honourable Titles too, tho' they betray him under them. Again, a Master whose Yoke is easy and his Burthen light, and that his Ways are Ways of Pleasantness, and his Paths are Paths of Peace, one might be apt to think that they don't think so, since they don't care how little they have of that Yoke: Or thus, As easy and as light as it is, they don't care to take Pains to come under it: a Yoke that is easy, though they think it hard to wear, when they don't wear it all:



A Burthen that is light, and so light they don't know when they have it on them, because they never had it on: Ways that are Ways of Pleasantness, but they think their own pleasanter, since they chuse their own Ways and refuse their Master's. And, Lastly, Paths of Peace, tho' they don't much tread in them as Peaceable as they are, as if theirs were more Peaceable in the Company of Hoods and Bottles. In short, they accept of that Proverb, viz. *A Bird in the Hand is worth Two in the Bush.*

*But on the Contrary,*

Those Ambassadors that execute their Commission with such a pious Love and Faithfulness as answers their Master's Expectations and Desires, are Men of such great Deserts as are beyond the Strength of my Abilities to set them forth in the true Lustre and Brightness of those their Colours. They are such Splendrous Stars as do adorn this Terrestrial Globe; insomuch that their Luminous Vertues Shine and Enlighten the Footsteps of Mortals to see their Way to the Celestial Regions of Eternal Beatitude.

*From Death is,*

That it shows Respect to none, nor Disrespects any, so as not to pay a Visit one time or another to them. 'Tis so Strong that it overcomes all Worldly Things; and so Weak it can do nothing for it self. It hath so great and good a Stomach, that it devours and digesteth all things into its own Kind; and so far from being nice and dainy, that it swallows down the most Nauseous, Scabby, Pockey and Ulcerous Creatures of the whole Creation, without Reaching to Vomir, or Kecking at the same: Nor is there any Qualms or Scruples arising at any time in its Conscience as 'twere, on its destroying the best as well

as the worst of Things or Beings in the World, nor shews no Pity or Compassion when it is a discolouring the fairest and finest Beauties that ever were created.

'Tis so disagreeable to all sorts of Mirth, good Humour and Pleasure, that it spoils all manner of Conversation and good Company wherever it comes.

'Tis the Gate-way to an Eternal Misery, as well as 'tis to an Everlasting Happiness. 'Tis in a Word the *FINIS* of all Worldly Things.

Advice from one that is something of a Conjuror, although by his Talk he seems to be a Cripple in his Understanding, and lives in *Cripplegate Parish* in *White-Cross-Street*, almost at the further end, I believe of his Wits, since he is come to his last Shifts in this way of Shifting, near *Old Street*, turning in by the Sign of the *Black Crow*, to come to this *Black Artist*, in *Crow-Alley*, to hear him Crow upon his Doing what was never done before ; so you must go streight forwards without crookedly turning on one side or the other, and down you must go, not headlong, but down three Steps, 'tis hop'd they are not so deep, as if a Man should make more haste than good speed, and so break his Neck in going down to the Devil, 'tis a great Query whether this Man can set them whole again, although he undertakes to do as great Impossibilities as that in a quibling manner ; at the Sign of the *Blue Ball*, there he bawls out his Excellencies in Impossibilities, though 'tis possible he has been, as he says, above forty Years Experiencing in those Experiments none experienced much in ; so as to bring them into any Truth, or to such a Perfection of knowing things beforehand as perhaps may never come to pass.

D

alter

after hand, although he says he has been Counsellor to Counsellors of several Kingdoms, and now lives in an Alley; one might think his Knowledge is but very little when a little Alley contains him and all his Knowledge; these are fine Counsellors indeed to be Counsell'd by him for the Bar or the Court, while he lives in an Alley, a fine place for a Counsellor of Counsellors to live in; I wonder what Persons of great Quality and Distinction are his Neighbours, if there be any 'tis a wonder, unless he esteems of such as are distinguish'd by their notorious Behaviour in all sorts of Villanies, and so come to hide them in Alleys, since Alleys are the Residence and Refuge of ragged Poverty, and the Scum of Mankind and Wickedness: Now to such 'tis very probable he may be a Counsellor. But be that as it is, here follows some of his Excellencies of knowing what is to come to pass in the Lives of all those whose Curiosity leads them to him, for Information, to know their future State, when they know already, or for the present, more than they can rightly manage. A Jest to apply to him for future Knowledge, that knows none himself in earnest. However after all, I will set him down not for a Fool but for a Knave, in his own Words, for pretending to impose on the Credulity of the Ignorant, by his Bill full of Quibbles, who resolveth these Questions following: I will give you them in some of his own Words, *viz.* What part of the City or Country is best to live in? *Answer,* An Alley: since he is to be Judge, and lives in one himself. A Ship at Sea, if safe or Not? *Answer,* 'Tis strange a Man of his Assurance don't set up an Insurance Office for Shipping. Suits at Law, Who shall overcome? *Answer,* 'Tis a pity that all that are under the King's Laws don't apply to him for Council, since he knows more than any of the Judges does beforehand. Sicknes, the Duration, and Whether end in Life or in Death? *Answer,* This Man's Skill is beyond



yond the Infallibility of all our Quack Doctors ; even beyond the Devil himself : No Angel knows what he knows. Surely this Man will get such an Estate as to keep his Coach ; but how will he drive it into the Alley ? Why he that can do what he says he can do, can easily turn the Alley into *Whitehall, St. James's, &c.* and metamorphise himself into one above the Great Mogul, or any Earthly Emperor. The rest another time.

*Advice from Ignorance is,*

That it is one of the greatest Inlets to most of the unhappy Troubles and Misfortunes that occur in the World ; 'tis the Occasion of some Folks reflecting on this Book, as well as on many a good thing that well deserved Praises : It sets a bad Gloss upon good Characters, and makes one pass off Untruths for Truths, and to fancy we are in the Right when we are much in the Wrong, and to do many things which we would not have done if Ignorance in those Matters had been removed.

*Advice from a Harlot is,*

That she is like the Well in *Epirus*, which when Firebrands are put into it it will quench them ; and when out, put them in again and 'twill set them on Fire again. So Harlots, by their bewitching Ways, can quench the Lustful Fires of Men, and then when quenched can set them all of a Flame again. Thus with the same deluding Airs she enkindles Flames in their Breasts, and damps them again ; being both Fire and Water upon Occasion.

*Advice from Good Turns,*

Which is, One Good Turn requires another, in the same Kind, excepted against by *Jack Ketch*.

*Advice from Necessity is,*

That Necessity has no Law, although 'tis nothing but Necessity that drives People to Law; especially those that know the biting Sharpness of its Teeth.

*Advice from Fear is,*

That 'tis such a Coat of Mail or Armour of Safety, that all that wear it find it of such a Nature as to be too powerful to be persuaded or prevail'd upon by the whole Force of Reason and Argument, to be led voluntarily into Dangers where Death may ensue. 'Tis an Enemy to Boldness; and so Shame-faced, that 'tis asham'd to look Death, or any thing that is terrible, in the Face; especially in Duelling: for those that wear it take care to keep themselves out of Danger. Then there's no danger of Falling in the Bed of Honour by taking its Advice.

*Advice from Interest is,*

That some Men are so dark and dim sighted, that they cannot see without wearing Golden Spectacles cross their Noses. 'Tis true, but better it were if it was not so; for sometimes these Spectacles pinch hard the Nose, and make the Wearers so to stare and gape, as to oblige them to do strange things, even to put their Consciences upon the Rack, that is if they have any, otherwise if none, then they are well enough as they think, how contrary thereunto consciencious Folks may think on viewing them in such  
unrea-

unreasonable and Antick Sight-Dresses ; for in these Dressings of their Eyes they see what they should not see, and very different from Truth and Righteousness, and sometimes Things invifible to others ; that is, that Goodness in Things as is not discern'd by others, yet are well seen by them (or rather liked on) in these their Eyes and Nose Postures ; so powerful and prevailing is the Force and piercing Sight of these Golden Opticks.

*From War : Or,*

The *British* Soldiers Lamentation on their meeting a greater Rout or Overthrow by *South Sea Stock*, than ever they met with from the whole Force of *France* : For in all their Vanquishments they never gain'd such a total Overthrow as not to bear a-head again as good against the Enemy as ever they did before they were beaten. But here in the *South Sea Stock* they lost Nine in Ten ; so great was their Rout, that they will never be raised to so great a Head again in *South Sea Stock* as long as they have Heads upon their Shoulders.

*From Solomon, is,*

To bind the Abominations and Abhorrencies of doing Evil about thy Heart, and tye them about thy Neck, but not so tight as to choak you and forget all.

*From a Barrel of Beer is,*

That it has not done working yet ; but as soon as it has I will begin to work upon it, let it be never so bitterly Hopp'd, and though the Butler will appear with three Faces, the one looking on his Master, as being subservient to his Pleasure ; another smiling  
on



on his Friends with Bumpers of the same ; the third on his Master's Friends with a Luke-warm Countenance, as being obliged in Conformity to his Duty to Husband the same out, that is, as sparingly as he can to those he don't like, but to others there will be wanting nothing of Extravagancy ; and yet will appear with the Looks of Faithfulness before his Master, as if he had distributed the whole with Equity, according to his Will and Command.

*A Butler that has  
been for some time  
under the Right  
Honourable my Lord  
G——*

*Advice from the Psalms of David is,*

That the Wicked are like the Chaff, which the Wind driveth away and is lost. How terribly frightened ought all Wicked Men to be on every Minute they hear the Wind to blow with any extraordinary Violence, lest they should, like the Chaff, be blown away ; and 'tis very remarkable to see such abundance as there are of them left behind, notwithstanding the many great Storms we have had of late Years. But such is the Goodness of Providence, that though the Wickedness of the Wicked is so great that it deserves immediate Destruction, yet are they reprieved from day to day, to give them room for Repentance.

*Further Advice from the said King is,*

That the Fear of the Lord is the beginning of Wisdom : but Fools despise Knowledge. Yet how many are there that despise this Knowledge, and take themselves to be the wisest of Men !

*Advice*

*Advice from a Quack Doctor's Bill,*

Whose Name is opposite to the Name of *East*, who cureth all the Symptoms of the *French* Distemper, though they can shew no Symptoms that they were distemper'd by the *French*. Cures all the Symptoms of it, and perhaps nothing more than the Symptoms of a Cure does he perform: Cures whether fresh or stale the Ill by a new, speedy and sure Method, either to remove the Man from his Illness, or the Illness from him, or leave him in the Lurch.

And a Recent Clap, let it be clapt on never so hard, so it be but a Clap, he cures soon without Confinement, otherwise than to confine you to his Medicines, and in some Cases without a Grain of Physick, that is in those Cases where there's no Grain of Illness for a Grain of Physick. As for those that have unfortunately fell into the Hands of Cordees, Buboes, Shankers, and a multitude of other cramp distemper'd Names, by not timely applying to him, let them despair not, for he won't as long as the Patient has Money, he will cure either their Bodies or their Pockets with his never-failing Remedies, one way or another, in doing something more or less, either Good or Harm, or neither.

*Again.*

From their Bills is, that every one is the best in his own Opinion, and every one is the worst in one anothers Opinion; that is, every one says of himself he is in the Right, and every one is in the Wrong in one anothers Esteem: They are all in the Right to get Money, no doubt on it, in a Lawful way; and all are in the Wrong in Unlawful ways. They cure all Distempers; let none despair that are distemper'd, but with speed come to them, lest your Distemper with

with speed should convey you to the Place you don't care to lye in. They have a never failing Remedy for Cures; that is as much as to say, there are no Incurables, since they can cure all that apply to them for the same. Then Mr. Guy has built an Hospital for Incurables to no purpose, when there's none to put into it, if they can cure all. They perform what every Pretender can't perform; although they are but Pretenders themselves. One he has a never failing Remedy, perhaps of failing, that is perhaps never failing to fail. Another cures those that have been harrafs'd by others in the Cure of the Gleet, Gonorrhæa, Cordee and Shancres, by his Lotions; but does not tell you how many he has harrafs'd, &c. Another tells you he has travelled far into Foreign Countries, but not how far he has travelled foreign to Truth; for they say Travellers may lye by Authority, and I believe they are not wanting in making much use of that Authority. Another he cures what Pretenders can't do; and Pretenders say they can cure what he cannot; so they are Pretenders in one anothers Esteem; but all in their own Esteem, and no further, are infallible: And each to set himself off, runs down all others as unskilful. Another says, Let none be discouraged by the base and ignorant Treatments they have met with from others; while others perhaps will say the same of him, since every one seems to except against every one's Excellencies but his own. Another, who was a Drummer, and a Botcher by Trade, one who cou'd neither Read nor Write, as they say, took upon him to be a skilful Physician, and printed Bills to show forth the same, whereby he shew'd himself to be a greater Botcher in Physick than he was at his own Trade; who apply'd to one for Instruction as ignorant as himself in Physick, and 'tis said he had a Receipt given to make a Pill to operate great matters of Cure upon the Patient, and made the Experiment of the Goodness of it upon himself,



himself, which infallibly cur'd him of all his present Distempers, and for futurity, all incident to Human Nature on this side the Grave ; so his Doctorship was soon finish'd. Thus many after having lost the use of their former Shifts they lived by, take up with this infallible Shift of Shifring Physick Tricks upon all they can, without any just Thoughts, nothing more than with as'twere an invincible Assurance to out-face Truth, and publish to the World their Falsities as so many Verities, and stand it out to the last, as being their last Shift.

In short, their Botanical Garden is so long and wild, as that one may run out a great length of time about the same in gathering abundance more of such Virtuous Herbals as I have here already given you, as they have gain'd in rambling about the World in a Garret ; who doubts then their Perfections on their last Shifts, that work their Wits lustily about to keep themselves out of that Place none care to come into.

*From a Stage Doctor,*

That mounts the same to dazzle the Eyes of the Understandings of the unthinking Crowd with his Gorgeous and glittering Apparel ; they gaze at his Finery, and gape and swallow down his gilded Loquacious Balts, and admire them from the Admirati-  
on they are taken with his Princely Play house Dress. No wonder then they buy his Packets at so dear a rate as giving their Money away for nothing, as'twere, for these Doctors often take their Degrees from being *Merry Andrews*. But as there's one in all bad Causes, I have done for want of room.

E

*Advice*

*Advice from G——'s General Cordial is,*

That 'tis particular in several Points, which are sharp enough on the account of getting Money, and is a Medicine that answers to its Name, when you call upon the same to have it ; no doubt on it in the least but that the Doctor's ready enough to hand it to you, when you call for it by its Name ; but whether it answers what it pretends to I know not ; but this I know it says, it has a general Tendency to the curing many Distempers, where the Vehemency of the Anguish destroys almost the Sick, I wish none may be sick to try the Truth of its Goodness. It cures the Cholick, Gripping of the Guts and Looseness ; Three desperate Diseases ; the first may make a Man Cholerick, 'tis best then to keep out of his reach, for Choler is not soon laid when Anger is the Cause of it ; 'tis a great Affliction, and Standers-by sometimes feel the Effects of it. See what it is to be Windy. The Second, from Wind having been too plentifully fill'd therewith, by fair Promises foully perform'd, which corroborates into the Gripping of the Mind, and that into the Abdomen, for Wind operates into all the Concavities of the Body. Hence I say again these Three Desperadoes proceed ; and I may add a Fourth which is occasion'd by it, that is, the wagging of the Tongue into such Storms as raise great Commotions about ones Ears, and terrifies Peace and Good Humour out of Doors. An admirable Cordial indeed, cure the Looseness, and you of your Loose Pence if you have any ; if none, you must go without this Cordial, and be otherwise as Loose as you will or can be. A Cordial worth its Weight in Gold, for how many Loose ones have we in the World, whose Parents would give a deal of Gold for this Cordial to stay their Looseness. It Quieteth Froward Children, and perhaps Froward Maids,

Maids, 'tis a Pity then Mrs. *Brad* — had not a Dose of it. It cures the Defluxion of Humours upon the Lungs. What an unvaluable Cordial would it be! if it could cure the Defluxion of Humours that fall often upon the Tongues of Scolding Wives, &c. to the great Annoyance of Peaceable Ears; particularly Mrs. *Hang* —, Mrs. *Brad* —, and many others, too many by as many as are so. It cures Restless ones; 'tis a great Pity then our Losing Gamesters don't throw away some of their Loose Penneys upon it, when it does so well cure the Looseness, for who is troubled with it more than they? A Looseness in their Money that purges violently from their Pockets, and makes them not only Restless, but their Faces to look shagreen, their Pockets thin, as if they were in a Consumption, and at other times swelling as if they were in a Dropsy, and most times as if they had the Palsy in their Hands, all very bad Symptoms of approaching Ruin. In short, what Looseness can be worse! or who wou'd not buy this Cordial to stay the same, as being a Golden one, when so many have lost all their Gold by their Looseness! Therefore I say again, buy this, or any other Medicine that will stop the same. 'Tis a Pity that C — never thought of applying for something to stay his, that workt so violently on him as to purge all his Estate away, leaving for himself nothing of any worth, no not so much (as 'tis believ'd) as a Closetool, good Reason why, because he has now no occasion for one, having purg'd himself so clean, that indeed, as they say, he has nothing more of Substance to purge from him; yet still remains Loose enough in his Disposition, which has, as I say again, nothing further to operate upon as is worth speaking of; so that he's obliged to receive his main Support out of that Closetool-Pan his Estate was purg'd into.



*Further Advice from other Bills of ditto Doctors, is,*

That they are no further off from Truth than the former; which is as far off as they can well be, tho' they put on an Assurance suitable to set off their last Shift, which is their never failing Remedies, 'tis well if they an't ever failing Remedies; these as being their last Shifts must do something very extraordinary, to prevent their miscarrying as they had done in their former ones; so by these last Shifts they cure all Distempers incident to Human Nature, Beings or Bodies, all but one they should say, which is in themselves, and that is the Distemper of Lying. And since these Doctors can cure all Distempers, as they say, Mr. Guy's Hospital for Incurables is useless, unless these Doctors are put into it. Again, They can cure the Lame, and make them as whole and Sound as they themselves are in the Skill and Infallibility of their Medicines. As for those that are only born stone Blind, they will cure in a few Minutes, as well as in Seven Years; even to make them see as well as ever they did in their Lives. So then, since these Doctors can cure the Lame and the Blind, 'tis strange they can't cure themselves; for who halts more than they do on the Pedestals of the Art of Physick? And who are more Blind than they are in seeing into the true Knowledge of Physick? (though they undertake to cure what the College Doctors think incurable.) In short, what is wanting in them in the true Art of Physick they make up with Bounce, as their Brother Mountebanks do in dress.

P.S. 'Tis a pity that No—— isn't acquainted with some of these Doctors; for he is making all the haste he can to his last Shift, since he looks big, dresses well for the Stage, and talks a great deal on what he knows not; an admirable Quality for a Stage-Doctor.

*Advice*

*Advice from Hope is,*

That it fills the Heart with Chearfulness, and displays the Signals of it in the very Faces of Men, answerable to that fair benign Aspect it gives us of the things we are a hoping for; but often the Event of those things turns the Countenance into Frowns, and distorts the Features so as to make them look as if they could not help it.

*Advice from Despair is,*

That it is opposite to Hope, for that Minute Hope entirely leaves a Man, that Minute does Despair take Possession of him: Like Princes, the Minute they die; that Minute the Survivors step on their Thrones, if they can that is. 'Tis the Devil's Hot-Bath, wherein he bathes some so warmly, that they hang themselves, to cool that hot Madness, Despair.

Advice gather'd from the concurring Testimonies of Time, and the Accidents that have fallen out in former Years, shews that they will not fail from falling out this Year, viz.

*Advice from a Black Pudding is,*

That it carries in its Bowels as substantial Food as passes thro' the greasy Fingers of the best of brawny Cooks, into that Mill-trough necessary for grinding all Eatables, for the better Concoction and metamorphosing of them, for the cherishing, strengthening and supporting the whole Frame of Nature, or the Fabrick of Humanity, or Humane Being: A Food so good and hearty, as not many of other Sorts goes beyond it for Nourishment, provided it is agreeable to the

the Pallate and Stomach of those that eat them, and which far excells those of *Pontack's* Carbonaded Heads, Ragoose, Frigacies, and other *Epicurean* Kicklhaws, Slip-Slops, Sugar-Sops, Fegary-Sauces, &c. These enervate Nature, breed ill Humours, Lust, and other intemperate Courses in the Constitution of the Body-Corporal, and winds the Spirits up to go down again, in running after the Folding up of Hoop-Petticoats, and viewing at the same time what's delightful to the Eyes and Hearts of the Beholders of that which is lodg'd in the Center of Hoods, Coifs and Pinner's.

Advice from a small Touch or more upon an old Thread-bare Coat, so bare that once an honest Louse cou'd not hide its self from being bare-fac'd, nor crawl on it without running the risk of being stript of his Skin, if its Value had been worth turning into Stock by way of difference, &c.

Some Folks in Grandeur us'd to move along,  
Now in Thread-bare Coats are seen, not worth a Song ;  
These had enough and to spare, but wou'd have more,  
So to gain more, lost what they had before.

*Advice from Happiness is,*

To seek for it where 'tis to be found, that is, not in Carnal things, which fade into Vexation of Spirit, but in Spiritualities, where centers all true and endless Happiness.

Rouze



Rouze Fancy, and soar Miles above the Moon;  
 And live not always in a mournful Tune:  
 Then rise a thousand Miles above the Sun,  
 For if you do not you are quite undone.  
 That is, contemplate on what's in Heaven,  
 And live not here by sixes and by seven,  
 For on this Orb of Clay, or mouldring Ground,  
 There's no real Happiness to be found:  
 For Clay only mires the Feet that stick therein,  
 To fix Happiness there, is a woful thing.

*Advice from Right is,*

To do no Wrong; and he that acts otherwise, acts  
 as he would not have others act by him.

*Advice from the Tempers of some is,*

That they will be grumbling as 'twere with the  
 Victuals in their Mouths, never satisfied till they have  
 their Mouths full of Death's satisfying Pulvis of this  
 Orbum Terrarum.

*Advice from other some is,*

That they would be glad to eat their own Words,  
 let them be never so bitter, but cannot; can only  
 chew upon them with great regret, without swallow-  
 ing of them down, since the Effects are as nauseous  
 to their Minds, as the Chewing a Plug of Oronoko or  
 Mundungus Tobacco is to a fine, nice, sweet, white-  
 Tooth Lady.

*Advice*

**Advice from true Fame, in relation to roguish Demolishers of Mens Persons and their Appurtenances.**

When base scoundrel Fellows, and Beggars Brats  
Meet, then Gentlemen take care of Wigs and Hats,  
For Rogues will act any thing that's evil,  
Being a-kin to Old-Nick, the Devil.  
Such Vermin are far worse than Rats and Mice,  
And to Men greater Bites than Fleas and Lice.

**Advice from the Out-side of the Door of that Place wherein the *Free-Masons-Secret* is kept.**

One brags on that he is asham'd to show,  
Another rails on what he does not know :  
Both Sides agree in this, not to agree  
About the Matter, that we plainly see.  
Let the unseen Secret be what it will,  
One cries it up, t'other down to *Nil*.

**Advice from Hanging.**

Hanging is nought, nought more than the freight  
**Way**  
To stop ill Men from running more astray :  
Let their Deeds be crooked in Times before,  
This freightsens so as ne'er to be crooked more.

**Advice**

*Advice from Concord and Discord, dress'd forth and out  
in an Epigrammatical Manner.*

**I.**

The Whigs and Tories, e'er since *Adam's* Fall,  
Agree in this, nor to agree at all.

**2.**

**Discord spoils all the Harmony of Man,  
Tho' Concord to heal it strives all it can.**

## 3.

Discord and Concord agree in this thing,  
Never to unite in any one Thing.

Or thus,

Concord and Discord agree so together,  
As to run contrary to one another.

*Advice from the South Sea Adventurers.*

Some discontented Rich, thought themselves Poor  
So turn Adventurers to get Riches more.  
Away they drive with Coaches drawn with Four,  
To purchase Stock to gain Two Horses more,  
Instead of gaining fine Two Horses more,  
Lost their Coach and Horses they had before.  
So now must walk on Foot, and well they may,  
When they don't know when they are well, I say.





Advice from one at the first House on the Right Hand, sure then from the first and right we shall primarily and rightly be informed of great things from a Synonymous regular Surgeon, that rules sometimes streight and sometimes crooked, in Long Neck, alias *Crane-Court*, in that Lane that bears the Name of what no Prisoners love about their Feet ; one of a long Experience, so long as none desires to experience of the same, if Necessity did not drive them to it ; one that is no Pretender to what he does not understand, tho' all of them pretend to do what they do not understand ; he is no Pretender who is none from his own Lips ; he is no Pretender to what he does not understand, 'twould be well for the World there was none of his Profession that were such ; he is no Pretender to what he does not understand, 'twould be well he understood all what he pretends to understand. One that has devoted himself much to the Study of Physick, and perhaps to Lying too by his Infallibility, and travell'd so far into foreign parts, as to arrive at some things foreign to Truth, especially when he has, as he says, acquir'd a never failing Remedy, as none else can boast of, tho' all of them boast as he does, or as well as he are Practitioners in Impossibilities, and perform impracticable Cures, one as well as the other, tho' he says he has cur'd several Persons of Figure, that has been given over as incurable by Physicians and Surgeons of the greatest Eminency :  
Who

Who doubts it when he makes so great a Figure with his infallible Remedy ? tho' 'tis nothing else but a Figure or Cypher when compared to Infallibility, a Remedy of so great a Figure in never failing, as to excell thereby the failing Remedies of the *Warwick-Lane* Collegians, and the Hall of Chyrurgery's flashing Instruments, &c. In short, he never fails I believe in Failing.

*Advice from Greenwich is,*

That it is there as it is in other Places, for there they differ in Opinions as they do elsewhere, or where else they differ in Opinions, as they do elsewhere, or where else they differ in their Opinions, and that's every where ; for how common it is for Folks to have greater Notions of their own Excellencies than others have of them ; I shall give you some Instances presently, or here follows in this place what fell out in that place, where every thing is not Scarlet in Grain that looks red, that's evidently seen by their fading into base Colours, nor is every thing Gold that glistens, for if any think so they are very much mistaken, although their Brazen Faces glisten, for Brass will glisten, yet not like Gold, altho' they think they belong to the Golden Age 'twon't do, for under all their imaginary Greatness, their Copper-like Chops are of so base a Metal, that they an't worth Tinkers working up for mending old Kettles. 'Tis true forsooth, they are Men in Posts, and justly to if they were Whipping-posts, otherwise 'tis wronging of them, since they are Chips of *Jeroboam's* Block, and if they die as they now live, will be Sticks of Wood fit to put under the Devil's Cauldron, to add Flames to its greater boiling in Iniquity.

*Further Advice from the same place, and from the same Gentleman, is,*

That their Opinions of themselves are far different to what unbiass'd Honesty and Truth thinks of them: they may think themselves Gentlemen when they go into a Coffee-House, bully and swear with an Air of Grandeur, and commit scoundrel Actions in the Habits of Gentlemen, and fancy that their Gentility will skreen them from the Laws doing them Justice, while others are hang'd for less Crimes. They under the Colour of a Jest are guilty of Crimes that deserve coming under the Colour of the Hangman's Clutches in earnest.

And since Gentility sets so unbecoming on them, 'tis a pity they were not reduc'd to their original State of ragged dunghill Poverty, there to stink out the Remains of their Days, and not be any longer a Nuisance to Gentility, Honour and Honesty.

*Advice from Solomon is,*

That Wisdom is better than Rubies, and all the things that may be desir'd are not to be compar'd to it: Very true, but all are not of that Opinion by their Works, since some throw away their Wisdom in Tipling, whereby they get Rubies enough, and do so brag of them, as to shew them to every body that will take the Pains to look them in the Face; and that you may see they love them better than Wisdom, they are never without them, or very seldom separated. And as the Fashion formerly with the Ladies was to flick their Faces with Black Spots, so these do now with Red ones embols d.

*Advice*



*Advice from Good Turns is,*

That One Good Turn requires Another ; that is, a Retaliation by way of Gratitude. How many Good Turns requires *Jack Ketch* then ! when he has turn'd off so many, and every Turn was a Good Turn that he Turn'd off a Rogue, to prevent his turning Rogue again. But every Good Turn requires not a Return in the same Kind or Manner ; for then *Jack Ketch* would be Hang'd for his Good Turns done for others.

*Advice from Necessity is,*

That Necessity has no Law ; that is, as the Saying is. Strange that Necessity should have no Law, when nothing but Necessity has Law : For if it were not for Necessity none would go to Law. 'Tis Necessity occasions Law, and if there were no Necessity there would be no Law ; consequently no Lawyers, no Strife, no Contention, no wrangling about nothing, nothing more than Harmonious Concords would kiss the sweet Peaceale Lips of the Understanding of every one.

*Advice from a Wise Man is,*

That he is not always Wise. *David* experimentally found it so, *Solomon* likewise ; *Ahitophel* was a Privy Councillor, and although he set his House in Order, yet you shan't meet with many Fools that ever put their Houses in greater Disorder than he did.

did. Our Lawyers are Wise Men, especially at the Bar, when their Clients set them out, or off, by their Simplicity ; for who look more like what they shou'd not than they do at their Lawyers Elbows when they are talking away their Estates as fast as they can from them : For most of the Controversies that happen arise from the Defects and Flaws that fall out in their Writings, to fall heavily upon many that depend upon the goodness of their Wisdom. Our Divines that preach up such a deal of Wisdom in the Pulpit, pull it down very often out of the Pulpit, or let it drop out of their Heads just at the entrance in at the Tavern Door, or rather at the descension of that Glass of Wine which is one too many and too merry for their Wisdom. Or as they Divines, Lawyers, and many others that never had the Title of wearing a Black Gown upon their Backs, pass by the Doors of some who cry out to them with flattering and deluding Tongues dipt as 'twere in Honey, (tho' what drops from them in effect is as 'twere as bitter as Sur or Gall) come in, they listen to the Sugar-Plum Words of the Charmers, and leer under their Hats on their Beauties, so as to fall a Prey to the twinkling of their Eye-lids, which occasions some of them to sit upon the hard Stool of Repentance, without any Cushion under them ; while others are so sleepy, that they don't care to be woke, thoroughly waked, so as to see plainly before their Eyes the ill Consequence of that follows the twinkling of those Eyelids ; so these in course receive the Wages of Sin.



## *The* CONCLUSION.

Here comes, after Advices gone before,  
Predictions many, and Advices more,  
If Deficiencies in this Book appear,  
They, like bad Funds, shall be made good next Year.

*Or thus,*

And after all that has been said won't do,  
I'll give you many Supplications too.  
'Tis nat'ral when we han't what we wou'd have,  
To wish more than once for those things we crave.  
It keeps up Hopes, and Hope keeps us from Despair,  
If 'twan't for Hope the Heart wou'd sadly fare.



## F I N I S.



THE CONCLUSION

These come, after Advice gone before,  
Factions many, and Advice more,  
In Decisions in this Book appear,  
They, like bad Funds, shall be made good next Year.

Of this,

And after all that has been said won't do,  
I'll give you many Suggestions too.  
I cannot say what we would have,  
To with more than those things we crave.  
It keeps up Hopes, it keeps us from Despair,  
It swells the Hope the House would fairly raise.



FINIS